The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

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DIALOGUE BETWEEN DOCTOR WISEMAN AND ELDER PETERSON.

Doctor.—Aye, is that you, Peterson: I hear that you, like your great ancestor, have left your employment at fishing, and taken to the profession of preaching! I always took you to be an honest man until you joined the Latter-day Saints. Since that, I have not seen you in my meeting on the sabbath: and one of my deacons informs me that you have not only joined that deluded people, but you are holding forth your pernicious doctrines at your house, so as to disaffect many of my congregation who turn in to hear your babbling. It seems very strange to me, that men of as little learning as yourself, should set up to be teachers! The longer I am in the holy ministry, the more need I perceive there is, of a well-educated ministry, in order to keep down schism, and the shallow babblings of pretenders that go about to deceive.

Peterson.—Well, doctor, if you will allow me to speak—

Doctor.—I have not done. Are you aware what horrible tales are told about your people? Many persons have lost their property, and families too, have been divided!

Peterson.—Will you allow me to speak in reply?—

Doctor.—I have not done. It is enough, Peterson, to condemn your religion, and your preachers, to know that they do not insist upon a *vital, inward,* work of godliness. Now, sir, God looks at the heart, that you cannot deny, and these outward ceremonies of baptism and laying on hands, are mere trifling considerations compared with a *deep* work of grace in the heart; (and the Holy Ghost, so much talked about by your people,) although it was indeed once necessary in order to introduce christianity in its infancy, while the Church was without learned men; yet, to be candid, I am not sure but the apostles themselves would have been more successful with good sound learning without the Holy Ghost, which caused much disturbance on the day of Pentecost. And Paul seeing the advantage of learning, exhorted Timothy to "*study.*" I would have you remember *that* now. It was a great detriment to Peter and John in their preaching, that they were *unlearned;* and, lastly, well educated people perceived it, and noticed the same deficiency in them as in Jesus.

Peterson.—This is the third time that I have asked you to let me speak in reply.

Doctor.—Don't be obtrusive, I believe it is a fault of your people that they are very impertinent and bold. Good breeding and courtesy is a great ornament to a christian. I hope that you do not frequently interrupt men of God, as you have me, by affecting to teach your superiors! Humility and reverence to men of profound piety should not be forgotten by your people; a hint, I trust, will be sufficient. And now, Elder Peterson, that you may not say that I arrogate too much of the time to myself, I am willing to hear what you have to say. But I hope you will not have the vanity to attempt a refutation of what I have now said. Men like

you, who have never seen the inside of a college, or lifted a dozen volumes in our theological libraries, must appear very far from home, to argue against a clergyman of Oxford, like myself.

Peterson.—Sir, I must insist, that you allow me to speak a little in my own house.

Doctor.—O! yes, yes, that is what I intend to do, but you had not manners to wait till I was through. It is the most painful part of my parochial duties, when visiting rustic people, to have to submit to so much vulgarity and rough manners. But it is through much tribulation that we must enter the kingdom. Our blessed LORD doubtless endured much more than I have done among the illiterate. But as it becomes a servant of God to wear the yoke patiently, considering him that was as a sheep that is dumb before his shearers. I will now ask you to tell me why you lay so much stress upon baptism, and so little upon a pure and spotless life?

Peterson.—Well, doctor, seeing you do not like to have me reply to your numerous and unjust insinuations against the people of my choice, but insist upon a prompt explanation of the last question, I will therefore consider the same with all readiness. We do indeed consider baptism to be inexpressibly important to penitent believers.

Doctor.—*Inexpressibly* important! Indeed! then I have not been misinformed concerning your views. I admit that baptism is well enough for those who feel it a duty, but it can bear no comparison with a *vital* work of grace in the heart. An inward change of heart, wrought by the *sovereign* and *irresistible* grace of God, which was determined in the council of heaven before the foundation of the world; *this*, Elder Peterson, is *the* essential thing to a true christian.

Peterson.—Aye, in your view, it may be; but in my view, and according to the scriptures, that ordinance which *saves* people is highly important. The apostle Peter, who laid the foundation of the primitive Church, says emphatically, that Baptism *now* saves us as much as the ark saved Noah. The object of baptism shows clearly that there is no salvation without it.

Doctor.—The object of baptism is simply, to say the most, in order to answer a good conscience.

Peterson.—I beg your pardon sir, God who knows what baptism is *for*, better than either of us, has told us: and if you will have humility enough to listen to God, you may know what it is *for*?

Doctor.—Pray, what does *he* say baptism is *for*?

Peterson.—He says it is *for* remission of sin.

Doctor.—Why, sir, do you mean to say that baptism is a pardoning ordinance?

Peterson.—Surely I do. Since God says it unequivocally, I feel fully justified in saying whatever he does.

Doctor.—Some of our ablest divines who have written largely upon the work of Grace in the *heart*, are generally of the opinion that all believing penitents are born again, and necessarily new creatures in Christ, and have passed from death unto life, and their sins are forgiven.

Peterson.—Learned divines have one opinion and God has another. God has never said that He would forgive penitent believers, and receive them into his kingdom without baptism, but on the contrary. He has said that He would not receive them into his kingdom without baptism, or being born of water. A man may be truly penitent for the crime of murder, and *believe* himself justly condemned for the same, but his faith and penitence in this case does not warrant or secure a forgiveness of the offence. Paul was once a learned minister like yourself, and after preaching sincerely for many years a false gospel, as you have done, he became penitent and believing; but still, all these things did not constitute him a pardoned man, or a saved man, or even the least member in the kingdom of God. If poor Saul of Tarsus, had been denied the privilege of baptism for remission of sins, he would have for ever remained unpardoned, and gone down to perdition in all his sins. Some persons perhaps as penitent and believing as Paul was, have been told with a repulsive doom, that their sins could be blotted out *only*, when the times of refreshing should come from the presence of the Lord. But fortunately for Paul, when he believed upon Jesus Christ, and was truly penitent, he was told that his sins could even then be "*washed away*" by baptism. That was a blessed privilege for Paul. Paul was wiser than ministers of modern times. He did not say, I

am born again, I am pardoned, I am a new creature, because I have seen a heavenly vision, and have conversed with the Lord at noon day. Far from it. He was not such an ignorant zealot as to expect any such thing without baptism. Being commanded to arise and be baptised, and wash away his sins, he did not content himself, as many do, with a vain hope that he could repent away his sins, or believe them away, or that a heavenly vision and converse with Christ himself, could take them away. One eminent sectarian minister, at least, had sense enough, and humility enough to get his sins washed away with water. He was cleansed by water "through the word" that sent him to Annanias.

Doctor.—You surprise me, Elder Peterson, by your reasoning. Do you really think that a man can hold communion with the heavens, and be an honest seeker after truth, and yet he not be pardoned, and at the same time not be a member of the kingdom of God?

Peterson.—Yes, even so. Cornelius was a bright example. This man, Cornelius, fasted and prayed to God always, and gave much alms to the people. And further, one of the choice angels of God appeared to him from the heavens and conversed with him.

Doctor.—All that which you say of Cornelius is very true, I have often admired the piety of that holy man! And surely, you will not dare to say that Cornelius was not a christian of the highest order, and a star of the first magnitude in the kingdom of God?

Peterson.—Star of the first *magnitude!* Do you really think that I dare not say that Cornelius was *not* a star of the first magnitude? I *do* say that previous to his baptism, he was not a star of any magnitude at all in the firmanent of God's kingdom. He was not known or recognized, even as the most private or obscure member of the kingdom of God.

Doctor.—What! the pious Cornelius not a member of the kingdom of God? Who then can be saved? I have always heard that you Latter-day Saints were a very uncharitable people, insinuating that a great many good, pious people will be shut out of the kingdom in consequence of not joining your church; I don't wonder now, at all, that old parson Greedy, and the right Rev. Dr. Lucre, should feel so much annoyed by the prevalence of this dangerous heresy among the flocks of their large parishes, as it is said that the doctor never experienced so much trouble from any other heresy since the beginning of his ministry in the year 1798. I have heard that the doctor, who is very learned in the prophecies, considers this schism to be the little horn spoken of by the prophet Daniel. He did say to me, with a significant nod, that it was something very *sharp* and dangerous to encounter. In fact, his congregation was very much divided, and many persons would boldly insist upon a reason for one's hope, which was rarely known to be the case before the Latter-day Saints came among them. The loss of his salary wore severely upon the doctor's mind till his death.

Peterson.—Indeed, doctor, I perceive that I shall also be regarded as uncharitable. Surely, nothing but the law and the testimony shall limit my charity, but beyond that I must not, I cannot go, even if the same should exclude Cornelius, or even Gabriel himself. I consider that Jesus Christ is greater than Cornelius or Gabriel, and He has said that no man can enter His kingdom, except he is born of the water and of the spirit. And if I, or an angel should teach any contrary doctrine, we should be accursed. So long as Cornelius was not born of the water, he had no claim to forgiveness or membership in the kingdom of God. Though his righteousness were as great as that of the loftiest angel around the throne of God, and the Holy Ghost, had pervaded and filled his person from head to foot, all these things would not give him a shadow of a title to membership in the kingdom. Even Jesus Christ himself, the fairest among the sons of men, would have been regarded as unrighteous without baptism; and even He would never have been allowed to ascend the throne of his Father, and reign over the righteous, if he had not submitted to this ordinance. And how much less claim has such a man as Cornelius to enter the kingdom in another way. For a moment suppose it possible for Cornelius to get into the kingdom in some other way than by baptism. What would be the effect upon the inhabitants of that kingdom, to see a man coming in from some other way and quarter, than the door of baptism? Hark! look yonder!

See them running! What a chase after that man! Hear the shout; stop thief! stop thief! Seize that robber!

Doctor.—Why, Elder Peterson, you surprise me! Do you really think that such a holy man as Cornelius, if he should chance get into the kingdom without baptism, would be arrested as a thief and robber?

Peterson.—Certainly, I do. And I am not alone in my opinion, but have higher authority than any of your learned divines on my side. Jesus Christ has said, that *any* man that takes another way into the fold is a thief and a robber. It matters not how righteous a man has been previous to an act of transgression: the first act of transgression destroys his character. If you yourself, doctor, who have led an honest life hitherto, should now break into a store, and take goods contrary to law, you would be as truly a genuine thief and robber as any old rogue that had stolen goods forty times. The things of God's kingdom are very valuable, and the man that takes them unlawfully, is not asked whether it is the first time he has been caught in the act of stealing, but he is condemned and transported for the first offence. Jesus Christ said of baptism, "thus it behoveth us to fulfil all righteousness." Had even He succeeded in getting into his Father's kingdom in another way, he would have been cast out like Lucifer, and put into chains. Whenever any person is about to join any club or association, it is reasonable that he should comply with the conditions of the body which he wishes to join, otherwise hold his peace and murmur not.

Doctor.—Do you really think that good men, like Cornelius, will ever be shut out of the kingdom, and perish?

Peterson.—Good men, like Cornelius, when they are commanded to be baptized, will speedily obey, without cavilling or gainsaying. And let me tell you, doctor, except you repent and are baptized for the remission of your sins, by the authority that is called by revelation, all your preaching and prayers—all your repentance and fasting—all your almsgiving and temperance—all your sabbath keeping and chastity—all your fair dealing and honesty—in short, all the good which you have ever done will be regarded as filthy rags! Whenever you attempt to touch any of the privileges of the kingdom of God, that very moment you will be arrested as an obtrusive vagabond and thief, and nothing less than chains and transportation await you.

Doctor.—Why, Elder Peterson, are you so deluded as to believe that all the pious, sober, virtuous, temperate, and godly conduct of our sectarian churches, with all their missionary, bible, and tract societies, will not make them any more fit for the kingdom of God, except they are baptized for remission of sins?

Peterson.—I do mean to say the same. However great a man's righteousness may be, except it is based upon a proper foundation, it is vain and worthless so far as his admission into the kingdom of heaven is concerned. In a long and important problem, containing many figures, if in the beginning there is a mistake or error in one figure merely, the result, however protracted will be a downright error, and no number of figures, however carefully and accurately used, will ever secure any result but falsehood; and an accurate accountant will condemn the whole on account of the incipient error. Again, sir, the omission of a single cipher at the right hand of 90, throws away more than EIGHT HUNDRED. Surely a cipher even cannot in this light be considered a non-essential. But when you set out upon the everlasting track of salvation, and at the very outset omit and leave out an ordinance that remits sins, you consequently leave sin where it should have been taken away; and, whatever that person may do afterwards he is still a condemned sinner: he is unpardoned, he is without the badge of membership in God's kingdom, he is unlike Jesus Christ and every other man in heaven. Jesus Christ came by water, and magnified the righteous law of baptism. In like manner has every other man in heaven done. They all observed the law of baptism and obtained the WITNESS of WATER. God never placed an unnecessary witness upon the earth; but three witnesses to membership in his kingdom He has put upon the earth, and an equal number are stationed in the heavens. Now the best righteousness of an unbaptized person, who has led a long life of modern piety, appears to me very much like unto a fine, spacious, and stately building erected upon the sand, where the flood and winds are sure to wash it away.

The house is costly, and not without some symmetry and beauty of parts. It would be desirable for habitation if it were built upon a rock; but being built upon the sand and without foundation, it is wholly worthless except as a wreck. The investment in such a building is a foolish one, and the loss and disappointment are unavoidable. When a man refuses to enter the kingdom by baptism, and at the same time seeks to establish his own righteousness by unwearied zeal and devotion, Jesus Christ compares him to a *foolish* man that built his house upon the sand.

Doctor.—You must excuse me: I have an appointment to attend in chapel, and ought not to have tarried so long. I must say that you Latter-day Saints have so much ingenuity in reasoning out of the scriptures, that you would deceive the very elect, if possible. It is no great cross for me just to be baptized, and, if it is not right to preach for hire, I *could* give up my salary; but I shall not do either till I have consulted Dr. Scott, and Henry, and our other standard works. I have some exegetical works which are very profound, but they would be of no use to unlearned men like you, Elder Peterson.

Peterson.—You have not any works more profound than the writings of Jesus Christ and the apostles, have you, doctor? I have always considered *such* to be the *only* standard works; and as to the writings of uninspired fathers, inspired men never did care much about *them*, for cursed is he that trusteth in man and maketh flesh his arm. We, unlearned men have another Comforter, even the Spirit of Truth, which revealeth all things in due time unto us. And before you go, doctor, let me tell you seriously that your diploma, from Oxford, is not a sufficient authority for you to preach the gospel; and if you attempt to preach any more hereafter, without a license from God, as Aaron had, you will be found guilty of rebellion and treason! Look to it! Remember poor Mitchell and Smith O'Brien, and if you would escape transportation for a thousand years, cease immediately from your treasonable harangues against the kingdom of God, and against an ordinance that blots out sin and inducts men to a throne—a kingdom and eternal life. The people that gather to your insurrectionary meetings will be narrowly watched and looked after: the law which forbids such rebellious movements will be published in their hearing, if they will listen; and they will be punished except they desist. But a far sorer doom awaits you, who are a seditious leader, harranguing the people against the ministry of angels and apostles, and the gifts which Jesus gave unto men when he ascended up on high. Judgment will be laid to the line, and the refuges of lies which have been handed down from your fathers, whose authority you often cite, will be swept away, and you will perish in the general consumption except you repent!!

TO PRESIDENT ORSON PRATT, AND THE SAINTS IN GREAT BRITAIN.

Great Salt Lake City, September 5th, 1848.
Great Basin, North America.

Dear Brother, and Dear Bretheren and Friends,—I take this opportunity to write to you all, and let you know of our welfare here in this vast retirement, and also that you are remembered by me, notwithstanding the time and space which have separated us.

I sailed from England, in company with Elder Taylor and others, on the ship *America*, in February 1847. We had a quick passage to New Orleans, and thence to our families in Winter Quarters, where I arrived on the seventh day of April. I found my family all alive and in tolerable health.

I immediately commenced preparations, and on the 4th of June started for this place. Our whole camp consisted of nearly six hundred waggons. We arrived safely in this place on the 25th of September following, all well, and in good spirits, after a journey of near eleven hundred miles, through an unsettled country.

We now commenced preparations for building temporary dwellings, having to

haul all our timber and fuel about eight miles, with weary worn-out teams, and bad roads.

This done, it was late in November; some snow and much frost. We then commenced plowing, and sowing wheat and rye; the snow was several inches deep when we commenced plowing.

We then spent the winter in getting fuel, taking care of cattle, making doors, floors, tables, bedsteds, chairs, &c. The winter was mild and pleasant, several light snows and severe frosts; but the days were warm, and the snows soon melted off. The cattle did well all winter in the pasture without being fed. Horses, sheep and cattle, were in better order in the spring than they were when we arrived, I mean those which were not kept up and worked or milked, but suffered to live where there was grass.

Early in March the ground opened, and we commenced plowing for spring crops. I plowed and planted about twenty acres of Indian corn, beans, mellons, &c. My corn planting was completed on the 15th of May; most of it has done extremely well. We have now had ears to boil for nearly a month, and my large Missouri corn is now (Sept. 5th) in roasting ear. Many of the ears are as high as I can reach.

I had a good harvest of wheat and rye without irrigation, though not a full crop, those who irrigated their wheat raised double the quantity on the same amount of land. Wheat harvest commenced early in July, and continued till August. Winter and spring wheat have both done well, some ten thousand bushels have been raised in the valley this season.

Oats do extremely well, yielding sixty bushels for one of sowing; barley does well. Also all kinds of garden vegetables; we had lettuce the 4th of May, in abundance, and radishes by the middle of May. We have raised a great quantity of beets, onions, peas, beans, cucumbers, mellons, squashes, and almost all kinds of vegetables, as well as corn, oats, rye and wheat; and I expect to sell, this year, some two hundred bushels of Indian corn. My cousin, John Vancott, has a fine crop of corn, say, twenty-five acres. He has also prospered in wheat and in oats, and in crops of all kinds.

There will, probably, be raised in this valley, this season, from ten to twenty thousand bushels of grain, over and above what will be consumed by the present inhabitants.

The emigrants of this season are now beginning to arrive, and in the course of a month from this date, I suppose our population will amount to between four and five thousand Whites, besides several tribes of Indians, who have come and commenced to live with us.

There has been no prevailing sickness of any kind, and very few deaths. Every body seems strong and healthy, and full of activity. It is certainly the most healthy and delightful climate I ever lived in or read of. It has rained more or less every few days. The rains are light in summer, but the rains and snows of winter and spring are sufficient to keep the ground abundantly moist till some time in May, when the work of watering the land commences, which is easily and abundantly effected by means of the numerous and living streams which flow from the mountains, and can be conducted over nearly all farms in every direction.

We have at this time three saw mills in operation by water power, and another nearly completed. We have one water mill for grinding wheat, and another large and substantial flouring mill will be ready for running in a few weeks. We have a thrashing machine in operation by water power, which will thrash between one and two hundred bushels in twelve hours. Also several sugar mills are commencing operations to make sugar from the stalks of Indian corn. Spaniards, Indians and others have supplied our market with horses and mules in great abundance. Our cattle and sheep increase fast.

On the tenth of August last we met, to the number of several hundreds, under a large awning, to celebrate our first harvest in the Great Basin. We had a feast, which consisted of almost every variety of food, all produced in the valley. We had prayer and thanksgiving, music and dancing, and firing of cannon, together with loud shouts of Hosannah to God and the Lamb. During the proceedings the following new song was sung, accompanied with instruments.

Let us join in the dance, let us join in the song,
To thee, O Jehovah, new praises belong,
All honor, all glory, we render to thee;
Thy cause is triumphant, thy people are free.

The Gentile oppressed us, the heathen with rage
Combined all their forces our hosts to engage,
They plundered and drove us full many a day;
They kill'd the chief shepherds, the sheep went away
Afar in the desert and mountains to roam,
Without any harvest, without any home.

There, hungry and thirsty, and weary and worn,
They seemed quite forsaken, and left for to mourn.
But lo! in the mountains new sheepfolds appear!
And a harvest of plenty, our spirits to cheer.
This beautiful vale is a refuge from wo,
A retreat for the Saints, while the scourges o'erflow.

Let us join in the dance, let us join in the song,
To thee, O Jehovah, new praises belong,
All honor, all glory, we render to thee,
Thy cause is triumphant, *Thy people are free!*

Though storms of commotion distress every realm,
And dire revolution the nations o'rewhelm;
Though Babylon trembles and thrones cease to be,
Yet here in the mountains thy people are free.
The States of Columbia to atoms may rend,
And the *mob*, all triumphant, bring peace to an end,—
The "*Star-spangled banner*" for ever be furled,
And the chains of a tyrant encircle the world.

Yet we'll join in the dance, and we'll join in the song,
To thee, O Jehovah, new praises belong,
All honor, all glory, we render to thee;
For here in the mountains thy people are free.

A few weeks since, Mr. Joseph Walker, the celebrated Utah chief, mentioned in the journal of Colonel Fremont, paid a visit to this place, accompanied by Soweite, the king of the whole Utah nations, and with them some hundreds of men, women, and children; they had several hundred head of horses for sale.

They were good looking, brave, and intelligent beyond any we have seen on this side of the mountains. They were much pleased and excited with every thing they saw, and finally expressed a wish to become one people with us, and to live among us and we among them, and to learn to cultivate the earth and live as we do. They would like for some of us to go and commence farming with them in their valleys, which are situated about three hundred miles south.

We enjoined it on them to be at peace with one another, and with all people, and to cease to war; they have agreed to do so, and have sent a deputation to the Shoshones, their old enemies, whose principal chiefs are now here encamped with them, in the act of establishing a treaty of peace.

We have promised to tell them much in relation to their forefathers, and the will of the Great Spirit, when we are in circumstances to talk with them more fully.

We have not had much time to explore the country as yet; but we find many fine valleys with a fertile soil, excellent water, and a good supply of timber. In the mountains and rivers there are extensive forests of pine, and fir trees; and cotton wood, maple, and aspen are found along the streams. Timber is already discovered in sufficient quantities to supply large settlements for a generation to come.

The supply of pasture for grazing animals is without limit in every direction. Millions of people could live in these countries and raise cattle and sheep to any amount. We find an abundant supply of very fine white clay, also lime, slate, and freestone in abundance. We have not as yet found iron or coal to any extent. An excellent quarry of mill stone is opened near the point of the mountain, at the southern end of Salt Lake. The Utah Lake abounds with suckers, salmon trout,

and various kinds of fish. It is a body of fresh water about thirty miles long and fifteen broad, a smooth, uniform bottom, of a depth varying from seven to fifteen feet. This beautiful Lake is surrounded by lofty mountains, enclosing a fine, fertile valley on its eastern, and a desert on its western shores. I have sailed on it to some extent, but have not had time to explore the Great Salt Lake, which is found to be very shoal water in many places.

The country south of this place is found to be rich in pasturage—rich in soil and in water for some three hundred miles; abounding in timbered and grassy mountains, and fertile valleys. Further, we have not explored. West and south-west from the Great Salt Lake we believe is principally desert. On the east of the range of mountains which form the eastern boundaries of our valley, we find a fine park country, abounding in fine streams, and fertile in grass and timber. It commences within twenty miles of our city, and connects with the Weber river and its tributaries, and with the valleys and streams of the Utah Lake. These parks abound with antelope, and with the old bones and skulls of buffalo.

Dear Brother Orson, I have now resided almost one year in this lone retreat, where civilized man has not made his home for the last thousand years, and where the ripening harvest has not been enjoyed for ages, until this present season. During all this period, the sound of war, the rise and fall of empires, the revolution of states and kingdoms—the news of any kind has scarcely reached my ears. It is but a few days since we heard of the revolutions and convulsions which are agitating Europe. All is quiet—stillness. No elections, no police reports, no murders, no wars in our little world. How quiet, how still, how peaceful, how happy, how lonesome, how free from excitement we live. The legislation of our high council, the decision of some judge or court of the church, a meeting, a dance, a visit, an exploring tour, an arrival of a party of trappers and traders, a Mexican carravan, a party arrived from the Pacific, from the States; from Fort Hall, or Fort Bridger, a visit of Indians, or, perhaps, a mail from the distant world, once or twice a year, is all that break upon the monotony of our busy and peaceful life. Our old firelocks have not been rubbed up, or our swords unsheathed because of any alarm. No policemen or watchmen of any kind have been on duty to guard us from external or internal danger. The drum has beat to be sure, but it was mingled with merry making, or its marshal sound was rather to remind us that war had once been known among the nations, than to arouse us to tread the marshal and measured step of those who muster for the war, or march to the battle field. Oh, what a life *we* live! It is the dream of the poets actually fulfilled in real life. *Here* we can cultivate the mind, renew the spirits, invigorate the body, cheer the heart, and enoble the soul of man. Here we can cultivate every science and every art calculated to enlarge the mind, accomodate the body, or polish and adorn our race. And here we can receive and extend that pure intelligence which is unmingled with the jargon of mystic Babylon, and which will fit a man, after long life of health and usefulness, to enjoy the mansions of bliss, and the society of those who are purified in the blood of the Lamb.

Here no prisoners groan in solitary cells; no chains or fetters bind the limbs of man; no slave exists to tremble, toil and sweat for nought, or fear and crouch, full low to please his fellow man. Here all are free to do right; and are warned and chastened, and corrected if caught in doing wrong.

Here, too, we all are rich—there is no real poverty, where all men have access to the *soil*, the *pasture*, the *timber*, the *water-power*, and *all the elements of wealth without money or price*.

Who ever looks a few years a-head, must see a great, a thriving, and almost numberless people inhabiting these mountains and valleys so long desolate. And I can but hope they will be made up of the good, the great, the honest, the noble, the true, the enterprising and industrious of all nations; and that Great Britain, with her millions of brave, affectionate, industrious and intelligent population, and with her arts and sciences, will contribute her full share.

I remain your affectionate brother,

PARLEY P. PRATT.

The Latter-day Saints' Millennial Star.

JANUARY 15, 1849.

BELOVED SAINTS,—The language of the following letter from our beloved brother Elder Orson Hyde, is pointedly expressive of a common sentiment that pervades the body of the Church. We readily respond to the same, feeling a burning indignation towards all offenders of like character. The sharp edge of persecution s whetted to unwonted keenness by *lewd* men, who turn the grace of God into lasciviousness, and bring scandal and stigma upon that priesthood which is ordained to save the human family. When one member of the priesthood is polluted, however obscure, the whole body is sickened by the contagion. Speedy amputation often becomes painfully necessary. All heaven is pervaded with one common spirit of indignation. We feel as though something like fratricide, or slaying of our brethren had been attempted: the wound is in the house of our friends. But Zion will not always mourn. Judgment is now given into her hand, and the workers of iniquity shall be cut off, and the stench of their detestable deeds will follow them; and when the seducer's and adulterer's bones are mouldering in the dust, the scent of his abominable deeds will bring upon his memory the bitter imprecations of the righteous. While the law of God has been but imperfectly appreciated, even by many of the Church, these things may have been bearable through false tradition; yet, the time is now, when the cloak of charity cannot, and will not, screen such offenders. Two instances of gross lewdness have occurred among the elders of this land, and we have strictly enjoined the prohibition of their re-baptism or reunion with the Church, without a verbal application to the First Presidency, residing far distant in Zion. Although the spirit of seduction and lewdness has occasionally invaded the Church in its purest state, it has never obtained a particle of fellowship, neither will it do so in any future time, from any faithful servant of God. And we distinctly say to the Saints in Britain, let no artifice or cunningly devised tale ever be regarded as any apology for this gross immorality. No grade of office whatever will ever authorize any one to teach or practice this abomination. This Church is a purifier, and will refine its members as silver; and men must not think to bring into its sacred enclosure the abominations of the Gentiles, who are an adulterous and wicked generation—strange children—conceived in sin and shapen in iniquity.

Not so with the Church of the living God. Their marriage vows are sacred, and cannot be violated with impunity: their offspring are legitimate, and not bastards conceived in sin, but holy unto the Lord; and the man or woman in this Church that contributes to illegitimacy, thereby entailing upon his or her offspring the curse of exclusion from the congregation of the Lord, to the third generation, he or she that does it becomes detestable in the eyes of the Lord and all good people, and their condemnation will not slumber. Let none be deceived in this matter, for the eyes of the Lord will penetrate every work, and the spirit that is confirmed upon the Saints will bear witness against all such like abominations, and no work of iniquity will or can possibly escape detection in due time. The nations of the earth are corrupt and abominable in these things; but they that bear the message of the Lord must be clean: they must keep themselves undefiled, or share in the plagues of Babylon. Pitiable is the condition of that man who has made commerce of the gifts of the priesthood, like Esau. His strength is gone, like unto Sampson's when shorn of his locks, and he becomes an easy prey to his enemies. Who then, among the sons and daughters of men, will lay hold upon the skirts of such fallen reprobates in

order to obtain salvation? Let those who have already spotted their garments with these Gentile practices, prove a sufficient ensample to deter all others. Let the beacon-light of a few examples keep others from the rocks and quicksands where scattered wrecks fearfully remonstrate and warn!

Dear brethren, no false delicacy shall forbid us from speaking plainly to you upon this subject. Lust, when it is conceived, bringeth forth sin. The pure in heart have no occasion to mistake this infallible precursor and antecedent to sin: it is easily discoverable. It is only when the invading foe is welcomed and cherished that sin can ever be the result. *Here* is opportunity afforded for to consider, reflect, and *beware!* Whatever of sexual manners, dress, or intimacy is known to cherish forbidden and ungovernable lusts, may be as surely known to produce sin. The familiar usages of one nation may not be equally compatible with the purity of another people, accustomed to other usages. We do not complain of the manners and dress of any nation, so long as they are compatible with purity and the law of God. The salutation by kissing was practised in the Jewish nation, and it was tolerated among the members of the primitive church of Christ; but it was by no means a law or necessary duty.

The first transgression introduced the necessity of a covering, and urged the importance of fresh laws regulating acts of decency. Perfect purity would require no law to determine what is modest or what is perilous to virtue. The law is made for transgressors. When men can keep themselves pure in body, soul, and spirit, they then become as wise virgins, and emerge into the perfect law of boundless liberty. No person can be a successful candidate for the celestial prize that does not keep the law in all these respects. Men must learn to approximate to that state of perfect purity in which the law is written upon their hearts, so as to supersede the necessity of outward ordinances which will perish with the using.

The pure in heart, who are fully established in the law of continency, might use the ancient salutation of a holy kiss, and other innocent familiarities of a kindred nature, with perfect impunity. But not so with all. We have need to write unto some, even as carnal and babes in Christ. Such have not already attained that steadfastness to which the gospel calls them. What then? Is it not better that the strong bear the infirmities of the weak, and forego any practise that may cause their brother to offend?

We therefore think it wise and expedient, and give it as our counsel accordingly, to the English Saints, to abstain entirely from these unbecoming familiarities through which some have been already led into gross transgression.

If the elders wish to save their congregations, and obtain a good degree for themselves and others in the kingdom of God, let them abstain, rather, from all appearance of evil. Let those familiarities which are often the legitimate expression of innocence and the purest love, be avoided, because they may be spoken evil of by those that are without, and because the inexperienced confidence of young members is liable to be betrayed, and made a bait to folly and crime. We write unto presidents of conferences as unto wise men, to whom a hint will be sufficient, and who will readily understand what the will of the Lord is in such matters. We do not wish to multiply arbitrary laws among a people that are destined by the grace of God, and their own trustworthiness, to rise above all law into the region of ineffible light, purity, and glory. But we do, nevertheless, intend to establish laws against the invasion of the unruly and transgressors. And we wish the elders and holy women who are mothers, to co-operate with us against the intrusion of Gentile abominations. And we do declare, with all sobriety in the fear of God, and by the authority we hold from God in the holy priesthood, that a curse shall

rest upon transgressors, who, with knowing wickedness, shall hereafter violate the laws of virtue and chastity. This is the voice of the priesthood in Zion, and the voice of God, from the foundation of the world. Hear it, oh, ye Saints throughout the British isles and adjacent countries! While God is gathering, and will continue to gather his sons from afar, and his daugters from the ends of the earth, he will not tolerate the obstruction of the great and last gathering by the abominations of reprobates, that have been cast out as refuse silver, and by their slanderous tales of abomination, palmed upon his infant cause.

ORSON PRATT.
ORSON SPENCER.

Kanesville, Nov. 6, 1848.

Dear Brother Pratt,—Brother Whitehead has gone from Nauvoo or Alton eastward, on a mission, and, perhaps, may go to England. His conduct in Cincinnatti and in other places has been most abominable, according to evidence that we cannot dispute. I am forced to believe him a depraved, debauched libertine, and richly deserves to be cow-hided wherever he goes. His various attempts to seduce women, both old and young, have awakened the most burning indignation in my breast against him.

Cursed be the man who attempts to seduce a good woman, or any woman; cursed be the ground on which he stands, and the bed on which he lies while he occupies them; and let the judgments of the Almighty speedily overtake him. Cursed children are they who will behave so. This is an ensample unto all men and women, but more especially to such as belong to our Church. Let men and women beware and tremble for the consequences of such abominable deeds. They shall be cast down saith the Lord Almighty. Brother Whitehead is silenced by the Church and Council here from any further labors in the Church, and he is required to come to this place speedily, and give an account of himself, or else go where he will. The above sentiments have been sanctioned by the High Council here, and also by the Church; and you are requested to publish them in the STAR, so that whatever tale any man may tell a woman, she may know that he is a wicked man, if he attempts any thing that is not according to the acknowledged principles of virtue, propriety, and godliness.

I have received your letter of August 8, and shall answer it soon; circumstances will not allow me to do it now. I acknowledge my backwardness in writing to England, but I will make it all up when I get my press in operation, which will probably be in about four weeks.

My kind love to yourself and family, to Brother Spencer and his family, and to all our good friends. Heaven's blessings be with you always.

Your brother in Christ,
ORSON HYDE.

EXTRACTS FROM CONFERENCE MINUTES.

CLITHEROE.

Held Dec. 11th., 1848.—This conference represented 9 branches, consisting of 352 members, 1 high priest, 19 elders, 32 priests, 14 teachers, and 6 deacons, and during the last quarter 13 have been baptized, 8 cut off, 6 have died, 7 emigrated, 10 received by letter, 10 removed, and 5 scattered.

WILLIAM MOSS, President.
WM. WOLSTENHOLME, Clerk.

LONDON.

Held Dec. 19th, 1848.—This conference represented 21 branches, consisting of 1250 members, 58 elders, 52 priests, 23 teachers, 18 deacons; and during the last

quarter, 817 have been baptized, 36 received, 89 removed, 11 emigrated, 19 cut off, 3 have died, and 5 are scattered.

J. BANKS, President.
SAMUEL JARVIN, } Clerks.
J. HART. }

EDINBURGH.

Held Dec. 24th, 1848.—At this conference were represented 20 branches, consisting of 1226 members, including 1 high priest, 38 elders, 44 priests, 39 teachers, and 19 deacons; during the last quarter 203 have been baptized, 57 received by letter, 67 removed, 27 cut off, 2 have died, and 53 members scattered.

WM. GIBSON, President.
GEORGE P. WAUGH, Clerk.

SHEFFIELD.

Held on the 24th of Dec. 1849.—This conference represented 22 branches, 1273 members, 43 elders, 68 priests, 42 teachers, and 21 deacons. During the last quarter 216 have been baptized, 29 received by letter, 16 removed, 13 cut off and 5 emigrated.

C. DUNN, President.

DERBYSHIRE.—*1st Division.*

Held Dec. 31st, 1848.—This conference represented 7 branches, consisting of 150 members, including 17 elders, 10 priests, 6 teachers, and 3 deacons. During the last quarter 24 have been baptized, 2 received, 1 cut off, and 2 dead.

JOHN FIDOE, President.
THOMAS BROWN WARD, Clerk.

The above conferences are represented to be in good standing, and increasing in faith, in numbers, and in the gifts of the gospel. Much good teaching was given, and a determination on the part of the officers and members was manifested to use all diligence in rolling forth the great work of God, and to obey the law of the Lord in all things. May the Lord bless them abundantly, and prosper them in well doing continually.

THE CALIFORNIAN GOLD RIVERS AND MINES.

The report of the Secretary at War, just presented to Congress, includes a letter from Colonel R. B. Mason, of the 1st Dragoons, descriptive of the gold regions of California, the modern El Dorado, and all doubt as to the reality of the Treasure Trove being thus officially set at rest, the gold fever is raging more furiously than ever, and thousands of people are flocking from all parts of the United States to the land of auriferous promise. The region is called "The newly-discovered gold placer in the valley of the Sacramento;" and here is Colonel Mason's account of the effects of the *auri sacra fames*, which seems to have seized on all classes:—

"We reached San Francisco on the 20th, and found that all, or nearly all, its male inhabitants had gone to the mines. The town, which a few months before was so busy and thriving, was then almost deserted. On the evening of the 24th the horses of the escort were crossed to Sousoleto in a launch, and on the following day we resumed the journey, by way of Bodega and Sonoma, to Sutter's Fort, where we arrived on the morning of the 2nd of July. Along the whole route mills were lying idle, fields of wheat were open to cattle and horses, houses vacant, and farms going to waste. At Sutter's there was more life and business. Launches were discharging their cargoes at the river, and carts were hauling goods to the fort, where already were established several stores, an hotel, &c. Captain Sutter had only two mechanics in his employ—a waggon-maker and a blacksmith, whom he was then paying 10 dollars a day. Merchants pay him a monthly rent of 100 dollars per room, and whilst I was there a two-story house in the fort was rented as an hotel for 500 dollars

a month. On the 5th resumed the journey, and proceeded twenty-five miles up the American fork to a point on it now known as the Lower Mines, or Mormon diggings. The hill sides were thickly strewn with canvas tents and bush arbours; a store was erected, and several boarding shanties in operation. The day was intensely hot, yet about two hundred men were at work in the full glare of the sun, washing for gold—some with tin pans, some with close woven Indian baskets, but the greater part had a rude machine, known as the cradle. This is on rockers six or eight feet long, open at the foot, and at its head has a coarse grate, or sieve: the bottom is rounded with small cleets nailed across. Four men are required to work this machine; one digs the ground in the bank close by the stream; another carries it to the cradle, and empties it on the grate; a third gives a violent rocking motion to the machine; whilst a fourth dashes on water from the stream itself. The sieve keeps the coarse stones from entering the cradle, the current of water washes off the earthy matter, and the gravel is gradually carried out at the foot of the machine, leaving the gold mixed with a heavy fine black sand above the first cleets. The sand and gold mixed together are then drawn off through augur holes into a pan below; are dried in the sun, and afterwards separated by blowing off the sand. A party of four men, thus employed at the lower mines, averaged 100 dollars a day. The Indians, and those who have nothing but pans or willow baskets, gradually wash out the earth, and separate the gravel by hand, leaving nothing but the gold mixed with sand, which is separated in the manner before described. The gold in the lower mines is in fine bright scales, of which I send several specimens."

Colonel Mason then visited the "Lower Washings," fifty miles from Colonel Sutter's (a very extensive proprietor,) and furnishes this account:—

"Remarkable success attended the labors of the first explorers, and in a few weeks hundreds of men were drawn thither. At the time of my visit, but little more than three months after its discovery, it was estimated that upwards of four thousand people were employed. At the mill there is a fine deposit or bank of gravel, which the people respect as the property of Captain Sutter, although he pretends to no right to it, and would be satisfied with the promise of a pre-emption, on account of the mill, which he has built there at considerable cost. Mr. Marshall was living near the mill, and informed me that many persons were employed above and below him; that they used the same machines as at the lower washings, and that their success was about the same—ranging from one to three ounces of gold per man daily. This gold, too, is in scales a little coarser than those of the lower mines. From the mill, Mr. Marshall guided me up the mountain on the opposite or north bank of the south fork, where, in the bed of small streams or ravines, now dry, a great deal of coarse gold has been found. I there saw several parties at work, all of whom were doing very well; a great many specimens were shown me, some as heavy as four or five ounces in weight, and I send three pieces labelled No. 5, presented by a Mr. Spence. You will perceive that some of the specimens accompanying this, hold mechanically pieces of quartz; that the surface is rough, and evidently moulded in the crevices of a rock. This gold cannot have been carried far by water, but must have remained near where it was first deposited from the rock that once bound it. I inquired of many people if they had encountered the metal in its matrix, but in every instance they said they had not; but that the gold was invariably mixed with washed gravel, or lodged in the crevices of other rocks. All bore testimony that they had found gold in greater or less quantities in the numerous small gullies or ravines that occur in that mountainous region. On the 7th of July I left the mill, and crossed to a small stream emptying into the American fork, three or four miles below the saw mill. I struck the stream (now known as Weber's creek) at the washings of Sunol and Co. They had about thirty Indians employed, whom they pay in merchandise. They were getting gold of a character similar to that found in the main fork, and doubtless in sufficient quantities to satisfy them. I send you a small specimen, presented by this company, of their gold. From this point we proceeded up the stream about eight miles, where we found a great many people and Indians—some engaged in the bed of the stream, and others in the small side valleys that put into it. These latter are exceedingly rich, and two ounces were considered an ordinary yield for a day's work. A small gutter, not more than a hundred yards long, by four feet wide and two or three feet deep, was pointed out to me as the one where the two men, William Daly and Perry M'Coon, had, a

short time before, obtained 17,000 dollars worth of gold. Captain Weber informed me that he knew that these two had employed four white men and about a hundred Indians, and that at the end of one week's work, they paid off their party, and had left 10,000 dollars worth of gold. Another small ravine was shewn me, from which had been taken upwards of 12,000 dollars worth of gold. Hundreds of similar ravines, to all appearances, are as yet untouched. I could not have credited these reports, had I not seen, in the abundance of the precious metal, evidence of their truth. M. Neligh, an agent of Commodore Stockton, had been at work about three weeks in the neighbourhood, and showed me in bags and bottles, over 2000 dollars worth of gold; and Mr. Lyman, a gentleman of education, and worthy of every credit, said he had been engaged with four others, with a machine, on the American fork, just below Sutton's mill; that they had worked eight days, and that his share was at the rate of 50 dollars a day; but hearing that others were doing better at Weber's place, they removed there, and were then on the point of resuming operations. I might tell of hundreds of similar instances; but to illustrate how plentiful the gold was in the pockets of common labourers, I will mention a simple occurrence which took place in my presence when I was at Weber's store. This store was nothing but an arbour of bushes, under which he had exposed for sale goods and groceries suited to his customers. A man came in, picked up a box of Seidlitz powders, and asked its price. Captain Weber told him it was not for sale. The man offered an ounce of gold, but Captain Weber told him it only cost fifty cents, and he did not wish to sell it. The man then offered an ounce and a half, when Captain Weber had to take it. The prices of all things are high, and yet Indians, who before hardly knew what a breech cloth was, can now afford to buy the most gaudy dresses."

After dwelling at some length on the position of the mines as already known, Colonel Mason continued his researches, and says,—

"Before leaving Sutter's, I satisfied myself that gold existed in the bed of the Feather river, in the Yuhan and Bear, and in many of the small streams that lie between the latter and the American fork; also, that it had been found in the Cosummes to the south of the American fork. In each of these streams the gold is found in small scales, whereas, in the intervening mountains, it occurs in coarser lumps. Mr. Sinclare whose rancho is three miles above Sutter's, on the north side of the American, employs about fifty Indians on the North fork, not far from its junction with the main stream. He had been engaged about five weeks when I saw him, and up to that time, his Indians had used closely woven willow baskets. His nett proceeds (which I saw) were about 16,000 dollars worth of gold. He showed me the proceeds of his last week's work—fourteen pounds avoirdupois of clean washed gold. The principal store at Sutter's Fort, that of Brannan and company, had received in payment for goods 36,000 dollars (worth of this gold) from the 1st of May till the 10th of July. Other merchants had also made extensive sales. Large quantities of goods were daily sent forward to the mines, as the Indians, heretofore so poor and degraded, had suddenly become consumers of the luxuries of life. I before mentioned, that the greater part of the farmers and rancheros had abandoned their fields to go to the mines. This is not the case with Captain Sutter, who was carefully gathering his wheat, estimated at 40,000 bushels. Flour is already worth at Sutter's 36 dollars a barrel, and soon will be fifty. Unless large quantities of breadstuff reach the country, much suffering will occur; but, as each man is now able to pay a large price, it is believed the merchants will bring from Chili and Oregon a plentiful supply for the coming winter. The most moderate estimate I could obtain from men acquainted with the subject was, that upwards of four thousand men were working in the gold district, of whom more than one-half were Indians, and that from 30,000 to 50,000 dollars worth of gold, if not more, was daily obtained. The entire gold district, with very few exceptions of grants made some years ago by the Mexican authorities, is on land belonging to the United States. It was a matter of serious reflection with me, how I could secure to the Government certain rents or fees for the privilege of procuring this gold; but upon considering the large extent of country, the character of the people engaged, and the small scattered force at my command, I resolved not to interfere, but to permit all to work freely, unless broils and crime should call for interference."

All the diggers live in tents, in bush arbours, or in the open air; and men have

frequently about their persons thousands of dollars in gold. Colonel Mason says that conflicting claims to particular spots of ground may cause collisions, but they will be rare, as the extent of country is so great, and the gold so abundant, that, for the present, there is room enough for all. Labourers of every trade have left their room benches, and tradesmen their shops, in California. Sailors desert their ships as fast as they arrive on the coast, and several vessels have gone to sea with hardly enough hands to spread a sail. For a few days, the evil appeared so threatening, that great danger existed that the garrisons would desert in a body. Labouring men at the mines, can earn, in one day, more than double a soldier's pay for a month; and even the whole pay of a lieutenant or captain cannot hire a servant. A carpenter or mechanic will not listen to an offer of less than fifteen or twenty dollars a day. Colonel Mason says:—

"Mr. Dye, a gentleman residing in Monterey, and worthy of every credit, has just returned from Feather river. He tells me that the company to which he belonged, worked seven weeks and two days, with an average of fifty Indians (washers), and their gross product was 273 pounds of gold. His share (one-seventh), after paying all expenses, is about thirty-seven pounds, which he brought with him and exhibited in Monterey. I see no labouring man from the mines who does not show his two, three, or four pounds of gold. A soldier of the artillery company returned a few days ago from the mines, having been absent on furlough twenty days. He made by trading and working during that time 1,500 dollars. During these twenty days he was travelling ten or eleven days, leaving but a week, in which he made a sum of money greater than he receives in pay, clothes, and rations, during a whole enlistment of five years. These statements appear incredible, but they are true. Gold is also believed to exist on the eastern slope of the Sierra Nevada; and when at the mines, I was informed by an intelligent Mormon, that it had been found near the Great Salt Lake, by some of his fraternity. Nearly all the Mormons are leaving California, to go to the Salt Lake, and this they surely would not do, unless they were sure of finding gold there in the same abundance as they now do on the Sacramento. The gold 'placer,' near the mission of San Fernando has long been known, but has been little wrought for want of water. This is in a spur that puts off from the Sierra Nevada (see Fremont's map) the same in which the present mines occur. There is, therefore, every reason to believe, that in the intervening spaces of five hundred miles (entirely unexplored) there must be many hidden and rich deposits. The 'placer' gold is now substituted as the currency of the country; in trade it passes freely at 16 dollars per ounce, as an article of commerce its value is not yet fixed. The only purchase I made was of the specimen No. 7, which I got of Mr. Neligh, at 12 dollars an ounce. That is about the present cash value of the country, although it has been sold for less. The great demand for goods and provisions made by this sudden development of wealth has increased the amount of commerce at San Francisco very much, and it will continue to increase."

Now, in addition to Colonel Mason's letter, the *Washington Union*, (official) states that Lieutenant Loeser had deposited specimens of the gold of California in the War-office, and the editor remarks—

"The specimens have all the appearance of the native gold we have seen from the mines of North Carolina and Virginia, and we were informed that the secretary would send the small chest, called a caddy, containing about 3,000 dollars worth of gold in lumps and scales, to the Mint, to be melted into coins and bars, and most of it to be subsequently fashioned into medals, commemorative of the heroism and valour of our officers. Several of the other specimens he will retain, for the present, in the War-office, as found in California, in the form of lumps, scales, and sand; the last named being of a different hue, from the bright yellow to black, without much appearance of gold."

It is probable that the United States Government will take formal possession of the entire gold district, and leave out the "washings." Also, that a strong force will shortly be sent out to protect the entire region as public property. But here a difficulty will present itself, that human ingenuity will hardly be able to overcome, viz., the probability that every soldier will leave the ranks and "go a gold finding." —*Liverpool Mercury.*